

further. Perhaps her decision to not offer conjectures or workarounds for these closed spaces is shaped by an oft-elaborated personal conviction that colored her personal interactions and data collection while it also persisted as a thematic concern among participants: good intentions—whether in speculation or business practices—are not equivalent to trustworthiness.

*Incorporating Culture* certainly informs an interdisciplinary audience. While the topic and case study are specific, the considerations brought forward on issues of capitalism, cultural values, and victimhood create an expanded interest for scholars coming from the broader humanities and fine arts. A focus on the nuancing of stakeholders and cultural movements may capture the interest of sociologists and political scientists in higher education with background knowledge in American Indian studies and cultural mobilization. The text may be of interest to leaders or active members of Native art industries who want to learn more about the social and philosophical evolutions that have taken place around the creation of native art, though the narrow regional focus may limit the audience among tradespeople.

Overall, readers are left feeling that Roth accomplished the outlined text's goals in providing numerous case studies illustrating how discursive practices can be just as constitutive of business relationships as business practices themselves in Native art networks. Roth's personal commitments are communicated through the text just as well as her theoretical purpose. It is a responsibility for researchers to witness Northwest coast societies. Roth has taken this responsibility and transmitted it so that a broader audience may also act as (indirect) witnesses to industry shifts.

Ellen A. Ahlness

Fellow, Washington Institute for the Study of Inequality of Race  
University of Washington

**Earle H. Waugh.** *Al Rashid Mosque: Building Canadian Muslim Communities.* Edmonton: Gutteridge Books, University of Alberta Press, 2018. 258 pp. Images. Appendices. Bibliography. Index. \$35.00 sc; \$60.00 hc; \$27.99 digital.

The biography of Canada's first mosque, Al Rashid, arrived just in time for the community's 80th anniversary celebrations in 2018. Full of grassroots stories and telling the tale of a mosque built and thriving against all odds, the book seems to be celebratory—and it should be. There are some incredible successes from Al Rashid that demand recognition: from the establishment of the country's first mosque to social services, educational institutions, and other endeavours which have shaped the landscape for all who followed. However, for more critical readers, there are, imbedded

amidst these triumphs, concerning depictions of Muslims and Islam in general. These issues tend to reinforce questionable stereotypes. Written for a popular audience, the book falls into the category of local community histories; however, it was written by someone who remains an outsider to that which he portrays. While this is not necessarily problematic in academics, this book falls prey to some of the common follies of such an arrangement, with the author drowning out voices from within the community to push a particular narrative.

The book is organized chronologically into six chapters. Waugh takes readers through the beginning of the Muslim presence in Canada to the early Edmonton community and their push to build a house of worship. Readers are then invited to examine the unique tendencies of Al Rashid in their determination to succeed and integrate with the city, juxtaposed against periods of adversity—most notably after 9/11. While the book demonstrates how important Al Rashid has been for preserving and transmitting Islam in a Canadian context, and it is peppered with interesting tales probably unknown to most people in the Edmonton Muslim communities, some of the underlying messages of the book are problematic.

How Waugh speaks about Muslims is often homogenizing, especially when using a definite article (“*the* Muslims”). Waugh also describes how Muslims view the USA and Canada as the same (3), how women contributed to community in quaint but marginal-to-men ways like cooking while noting their lack of language skills (25), and how Muslims “adapted easily” as if they are a monolithic group, erasing their struggles and reinforcing the harmful assertion that the only good Muslim is one who becomes Canadian enough (26). This manner of speaking has everything to do with Waugh’s presumed audience which one can only assume he thinks is ignorant of the nuances in Muslim communities, and for whom these points might be revelatory.

Similarly, the beautiful descriptions of the syncretic development of the first mosque’s architecture is part of a careful project throughout the text to argue that Al Rashid has always fit in with its surroundings (52, 60). This wouldn’t necessarily be objectionable if it wasn’t for the implicit “Other” which Waugh continuously sets this group up against—apparently an ambiguously-defined version of Islam which appropriates spaces not its own (27), is secretive and isolating (61), is unpleasant and does not share in Canadian cultural norms (61), is “confining” the more ethnicity recedes and religiosity comes to the fore (64), is out of sync with multiculturalism or even antithetical to the development of Canadian Islams because of allegiance to the Ummah (135, 138), clashes with Canadian values (139) and so forth.

Similarly, Waugh seems preoccupied with placing Al Rashid on an oft-rejected continuum from secular to extremist Muslims, with “moderately pious” somewhere in the middle. In fact, he is quick to state that “early pioneers had embraced a *flexible* Islam” (70, emphasis mine), and even goes on a multi-page diatribe about how Al

Rashid Muslim women had to embrace cognitive dissonance to be both pious and Canadian, joining liberal associations (which Waugh sees as good) and rejecting political influences (122). Again, he claims that the Al Rashid community survived by pursuing “a ‘happy medium’ between two often-opposing cultural value systems” (125). The long-debunked Clash of Civilizations thesis seems to be reified throughout the text and while this is concerning, it is not the most arresting part.

Taken in tandem with these assertions, there are several pages in the fourth chapter which confound. Waugh repeatedly claims, despite noting that community members have told him to the contrary, that Muslims either did not face discrimination or that it wasn’t anything more than what other immigrants faced (136-138). He states that because the community was “a highly attractive business opportunity” for non-Muslims, they could not have faced prejudice in their dealings (138). This points to a poor understanding of the nature of racialized prejudices. In fact, Waugh seems to define anti-Muslim hatred as “an ambiguous experience of dread” (144), disregarding swathes of academic literature on systemic structural violence, while citing only his own research study or, in other places, Wikipedia articles. The denial of Islamophobia is problematic enough, if not followed by the implication that Muslim communities purposely lack transparency due to complicating pressures on them (140).

While the writing style is accessible and the book contains a number of interesting resources, including images, the lack of critical awareness, a slim bibliography and a polemical tone could leave readers unsettled about Muslims overall, not more understanding of Al Rashid and their exceptional history in particular.

Nakita Valerio

Research Fellow, Institute of Religious and Socio-Political Studies